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La brochure présente le programme révisé d'enseignement moral et religieux pour la première année du primaire. Ce programme a été conçu pour les élèves des écoles protestantes du Québec. Le thème général de l'année est "En famille". Le programme comprend trois modules: le premier "L'histoire judéo-chrétienne" a comme objectif général: connaître et devenir conscient des valeurs judéo-chrétiennes telles qu'elles sont présentées dans les histoires bibliques de la famille. Le deuxième module: "La célébration" a comme objectif général: mieux connaître diverses fêtes et devenir plus ouvert aux rites de leur célébration. Le troisième module: "Les relations personnelles et sociales" a comme objectif général: découvrir les relations et les valeurs familiales en vue de comprendre son rôle en tant que membre d'une famille. Pour chaque module on précise également les objectifs terminaux, les objectifs intermédiaires et l'on donne un aperçu du contenu. En conclusion, on fournit quelques suggestions pour l'évaluation des apprentissages.

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Elementary School Curriculum

PROTESTANT MORAL AND RELIGIOUS EDUCATION

LEVEL 1

Québec

EDUQ 8870423

Elementary School Curriculum

PROTESTANT MORAL AND RELIGIOUS EDUCATION

LEVEL 1

Direction de l'enseignement protestant

Approved by the Comité protestant
of the Conseil supérieur
de l'éducation, February 1981

Revised Edition

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A new course of study called Protestant Moral and Religious Education — Level 1 *is being issued in conformity with Section 3 of the Regulation Respecting the Basis of Elementary School and Pre-school Organization. I am pleased to confirm that it has received the approval of the Comité protestant of the Conseil supérieur de l'éducation, and I hereby authorize this course for use in all schools offering Protestant Moral and Religious Education. The authorization will take effect on January 1st, 1986.*

Claude Ryan

Claude Ryan
Minister of Education

PREFACE

One of the distinctive dimensions of public education in Québec has been, and still is, the confessionality of its educational system. Although the use of the word "confessional" to describe the system is recent, the reality to which it refers goes back to the very beginnings of public education in this province. The challenge facing legislators and educators alike was that of instituting one educational system which respected both religious and cultural diversity. This challenge was met by legislation which gave to the religious minority the right to dissent from the majority and set up schools which reflected its own values and traditions. This fundamental right, which makes it possible to have freedom of religion rather than freedom from religion, is one that is deeply rooted in the traditions, the laws and the experience of the people of Québec.

THE REVISED PROGRAMME OF MORAL AND RELIGIOUS EDUCATION IN THE ELEMENTARY SCHOOL

INTRODUCTION

This programme is intended for students in the Protestant elementary schools of Québec. The pluralism inherent in Protestantism, which precludes indoctrination, makes it possible to design the programme in such a manner as to respect both the aims of Protestant education and the conscience of the non-Protestant school population. Protestant values and attitudes are meant to be transmitted in the Protestant school but commitment to Protestant theology belongs more properly to the home and the church.

Moral and religious education is inevitably more than the teaching of prescribed units of knowledge. It also involves attitudes and skills. As such it aims to create an atmosphere of caring and sharing and of recognizing each person's self-worth and society's worth. It is hoped that the programme will help the child to begin to develop a value structure of his own and to begin to acquire skills helpful to life in a rapidly changing world.

FORMAT

A common format has been adopted to describe all levels of the programme. The format features a hierarchical development from the general to the specific: Theme ——→ Topic ——→ General Objective ——→ Terminal Objective ——→ Intermediate Objective ——→ Content Outline.

In order to facilitate a complete understanding of the programme described in the following pages, a definition of terms follows:

Theme	A thematic approach to curriculum design has been retained to structure and define each level of the programme. Providing a focus for each year of study, the themes also reflect the developmental nature of the entire programme.
Topic	Whereas the theme provides the focus for an entire grade level, the topic headings define more clearly the content to be examined in each of the modules which make up the year's work.
General Objective	The general objective provides a statement of intent and reflects the aim of a particular module of study.
Terminal Objectives	The terminal objectives flow from the general objective and indicate in more specific terms the anticipated development expected in the students over a given period of time.
Intermediate Objectives	Stated in behavioural terms the intermediate objectives describe learning activities which foster the attainment of the terminal objective.
Content Outline	The content outline provides a listing of topics for examination when addressing each intermediate objective. This listing serves as the basis for further elaboration by the subject teacher.

The programme for each level of the elementary school is organized into three modules, namely: The Judaeo-Christian Story, Celebration and Relationships. These interrelated modules may be used sequentially or concurrently. They are seen and conceived as complementary and therefore all three are required units of study.

The Level One programme focuses on the family.

MODULE I

THE JUDAEO-CHRISTIAN STORY

Whether it be through the play, the myth, the legend or story we see the externalizing of the inner realities of man through his stories. Each tradition has its own stories; indeed, the tradition itself is usually passed down through its story. Elders with wisdom have always told stories to youngsters who seem to listen with a fascination that has remained unchanged over the eons of time. Man seems to need to tell and to listen to stories. Children live in stories.

In the Protestant tradition, chief among the stories are those found in the Bible; indeed, it has been the essence of this tradition that each man know the Bible story for himself. For little ones there are many stories by which they may learn about the traditions of their ancestors and discover something of their own identity. The beauty of the "story" is that each child has the opportunity to derive his own sense of the meaning of life from it.

The programme for level one centres around the home. Pupils are given the opportunity to enjoy selected stories about biblical families. This study is designed to help them become more aware of themselves and of their place within the family.

THEME: **With My Family** LEVEL: 1
TOPIC: **The Judaeo-Christian Story** MODULE: 1

GENERAL OBJECTIVE: **To acquire a knowledge of the traditions and an awareness of the values of the Judaeo-Christian story as they pertain to the family**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
The student will begin to:	The student will be able to:	
1.0 appreciate the importance of belonging to a family as illustrated by the Old Testament stories listed in the content	1.1 retell (role-play, draw, dramatize, recount, discuss, etc.) the Old Testament stories	1.1.1 **Old Testament Stories** - Abram moves to a new home (Gen. 12:1-9) - Abram settles a quarrel peacefully (Gen. 13:2-12) - Abram thanks God (Gen. 13:14-18) - The boy Joseph (Gen. 37:1-36) - God takes care of Joseph (Gen. 39:1 - Gen. 41:52) - Joseph forgives his brothers (Gen. 41:53 - Gen. 46:29) - The story of Baby Moses (Exod. 1:1 - Exod. 2:10) - David the Shepherd Boy (1 Sam. 16:16-23; 1 Sam. 17:34-35; Psalm 23)
2.0 appreciate the importance of belonging to a family as illustrated by the stories about Jesus and his family listed in the content	2.1 retell (role-play, draw, dramatize, recount, discuss, etc.) the stories about Jesus	2.1.1 **Stories about Jesus** - The First Christmas (Luke 2:1-20) - Gifts for Jesus (Matt. 2:1-12) - Jesus as a Child (Luke 2:1-38) - Jesus in the Temple (Luke 2:40-52) - Jesus and the Children (Mark 10:13-16; Matt. 19:13-15; Luke 18:15-17)

MODULE 2

CELEBRATION

In the preface of her book *World Religions for the Classroom*, Dr. Dorothy Dixon states "Religion in its broadest sense, then becomes the way people relate themselves individually and corporately to the Ultimate or supreme meaning in their lives".[1] It is important, in the school setting, to contribute to the development of an awareness of the ways in which man relates to the "supreme meaning" in his life. This nurtures the child's innate tendency to wonder at the mystery of life with a view to developing an attitude of respect for his own traditions and for the traditions of others.

The use of celebration is an appropriate and educationally effective way of revealing to children how people relate to the "Ultimate or supreme meaning". Through celebration it is possible to develop a sympathetic awareness of the significance of activities which form part of their everyday experience. Learning about such festivals and religious holidays and participating in them in a manner which respects fully both the individual conscience of the pupil and the tradition of his family can result in a deeper understanding of who he is as an individual, as a member of a tradition and as a human being.

Another aspect of celebration that must not be overlooked is that it is an essential part of the enjoyment of life. Children can experience the wonder of the changing seasons, the thrill of a birthday and something of the universal significance of holidays and festivals.

In Level One the students will be involved with such family-oriented festivals as Thanksgiving, Succot, Christmas and Hannukah. They will also develop an appreciation of the role of celebration in family life by participation in activities associated with such events as birthdays, anniversaries, Mother's Day, Father's Day and other family events.

1. Dorothy Dixon, *World Religions in the Classroom* (West Mystic, Conn.: Twenty-third Publications, 1975), p. 10.

THEME: **With My Family** LEVEL: 1
TOPIC: **Celebration** MODULE: 2

GENERAL OBJECTIVE: **To acquire a knowledge of various celebrations, and to develop a sympathetic awareness of these celebration practices**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
The student will be able to:	The student will be able to:	
1.0 appreciate celebrations within the family	1.1 express the various types of family celebrations by means of carols, songs, choral speaking, the dance, poems, pictures, etc.	1.1.1 **Celebrations** · Thanksgiving · Succot · Christmas · Hannukah · Mother's Day · Father's Day · Birthdays · Anniversaries

LEVEL 1

MODULE 3

RELATIONSHIPS

Consistent with the Protestant tradition of critical inquiry and emphases on the individual, this Module presents human growth and development in a context of independent thought and an attitude of responsibility and respect towards self and others.

This unit therefore is intended to help the child towards the stage of making value choices for himself. With this ultimate aim in mind information appropriate to his level of development is provided and an effort is made to contribute significantly to an attitude of positive self-regard.

The programme for Level One centres around the family. Opportunity will be provided for the student to become aware of his role as member of a caring family unit.

THEME: **With My Family** LEVEL: 1
TOPIC: **Relationships** MODULE: 3

GENERAL OBJECTIVE: **To learn of the relationships and values found in families and to develop an understanding of one's role as a family member**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
The student will be able to:	The student will be able to:	
1.0 demonstrate an awareness of the wonder that life comes from life like itself, and requires nurture according to its kind	1.1 identify the different kinds of life forms; plant as different from animal as different from human	1.1.1 **All life comes from life like itself** · plants · animals · humans
	1.2 tell (role-play, draw, discuss) some ways animal newborn are cared for	1.2.1 **Needs of animal newborn** · food · protection
	1.3 tell (role-play, draw, discuss) some ways human newborn are cared for	1.3.1 **Needs of human newborn** · physiological: food, clothing, shelter · emotional: care, gentleness, patience
2.0 demonstrate an awareness of the family as a caring unit	2.1 describe (draw, tell about, etc.) some of the roles and responsibilities by which members of his own family show concern for one another	**Family** Definition: a group of caring persons who share responsibilities, feelings and living experiences 2.1.1 **Roles and responsibilities of other family members** · mother · father · siblings · grandparents · relatives · friends
3.0 demonstrate a growing awareness of his responsibility as a contributing member of his family	3.1 tell some of the ways he takes care of himself and his possessions	3.1.1 **My role and responsibilities** · cleanliness · eating habits · exercise · obeying parents' rules about safety: playground and street safety, medicines, chemicals, fire, strangers, school buses · family rules about care for one's room, toys, pets

	3.2 describe some of the ways he contributes to his family unit	**3.2.1 My family and Me** **· courtesy** **· sharing** **· respect for others and property of others** **· obedience and disobedience** **· conflict and compromise** **· discovering alternatives** **· making choices, awareness of consequences**

EVALUATION

Children love to "show and tell" the things they know. Inherent in the teaching process is the need to evaluate and to share that evaluation with the child so that he can assume more and more responsibility for his own growth and development. Such a procedure is also valuable to the teacher not only in assessing the child's progress but also as an aid in the structuring of further learning opportunities for the child.

The question of why and when students should be evaluated can be clarified by examining the two types of evaluation that form the basis of the teaching/learning process:

—Formative evaluation takes place almost daily in the classroom and responds to the immediate needs of the individual student. Such evaluation provides the student with specific feedback as to the degree to which certain skills and knowledge have been mastered. Formative evaluation is used to determine how well the student is progressing toward attaining specific objectives (i.e. Intermediate Objectives) and helps to pinpoint areas of misunderstanding, thus allowing the teacher to take action accordingly.

—Summative evaluation takes place at the end of a unit, module or at other specified times. Whereas formative evaluation provides feedback as to what is to be learned, summative evaluation provides feedback as to what has been learned, and to what extent objectives (i.e. Terminal Objectives) have been attained.

The objectives stated for each level of the Moral and Religious Education programme identify what is to be evaluated. Stated in cognitive and affective terms, the objectives not only present the knowledge and skills to be mastered, but also indicate the attitudes and values that will foster their attainment.

Evaluation in the cognitive domain can be effected by means of an infinite variety of student activities — speaking, writing, drawing, painting, role-playing, to mention but a few. The key to evaluating the affective domain lies in the realm of teacher observation. Although the acquisition of certain values and attitudes cannot be accurately measured, teacher observation of work habits, classroom participation and involvement form part of the evaluation procedure. The student must also be encouraged to take responsibility for his own development by providing feedback to his peers and by evaluating his own progress.*

* A more detailed discussion of the aims and objectives of evaluation, as well as suggested methods, can be found in the Curriculum Guide accompanying this programme (Document No. 65-1110A) and in the "General Policy for Educational Evaluation" (Document No. 16-7500A).